846 first three days she steamed herself under blankets. She drank only acorn gruel and hot water for ten days (while on the pit); thereafter she might have solid vegetable foods, but not meat for three months.

The father refrained from meat and solid food ("bread," sic) and from laborious work for ten days.

846 At the end of ten days the mother rose and
553 was washed at a little ceremony called teša ´taš ("means not to sleep any more," Mo.). This was done by the infant's paternal grandmother, who also bestowed a name on the baby and brought its second cradle. The name given was always from the father's side: usually a boy received his paternal grandfather's name, a girl a
[854] paternal aunt's. At this time the baby was moved into its second or permanent cradle where it slept until the cradle was outgrown.

846 At the end of three months the mother was given another ceremonial washing by her hus-
[602] band's relatives. The mother-in-law and sisters-in-law washed the woman, arranged her hair, and dressed her in fine new clothes. They brought baskets of food, and the men of the paternal family provided deer meat. A general feast was held at which the mother discontinued her meat tabu. Relatives from both sides of the family were present and partook of the feast; also "any friends who wanted to. Everyone who came brought little presents to the mother."

854 Both cradles were made of twined chaparral brush.[206] The first (bi´´,ĕ) was small, and had a circular band hood. The baby stayed in it
[177] only ten days. The second (aki´l,ĕ) was the larger one with the fan-shaped hood of Western Mono derivation which has been described elsewhere (cf. Wukchumni). When it was outgrown,
● [856] which was normally in eighteen to twenty-four months, it was hung on a young live oak tree so that the child grew as the tree grew. New
[184] cradles were provided for each new baby. Mo. said that the cradle with forked-stick frame was used only by the people of the lake region.

881 With regard to puberty Mo. stated that she knew of no ritual marking a girl's first menses.

MISCELLANEOUS DATA

323 Pottery.--All people known to Mo. made pottery. Her own mother and aunt made it and
[252] taught her. She described the coiling method and said the ware was fired about two days.[207] Meat was always cooked in pottery vessels.

524 Women's dice game.--A.M. described the women's dice game (huču ´ša). The pieces used

[206] Unidentified; chaparral is a generalized word for underbrush or low growth, not a specific shrub.

[207] For complete process of manufacture, see Wukchumni account herein or a previous publication, Gayton, Yokuts and Western Mono Pottery-Making.

[P. 166 b] Kechayi

After the birth occurred, the
846 mother drank only warm acorn soup (li´mɨn) for six days or until the umbilical stump fell off. After that she ate only soups and seed food (lu´kɨn) for two months.

[843] The father was not under any tabus during pregnancy, E.M. believes, but after the birth he ate nothing hard or greasy until the stump came off. He also did no hard work for one moon (month).

[841 343] There was no separate hut for birth or menses.

844 At the time of birth a girl's own mother or elder sister helped her. She lay on her back during labor (E.M. was uncertain on this [237] point). A bear claw was soaked in water and the liquid was drunk to make hard labor easier. [616] A woman of either moiety could use this. The umbilicus was cut with a sharp bone or clam-[823] shell; flint was tabu, and E.M. never saw a cane knife used. The afterbirth was buried in the ground. The mother lay on the hot bed of ashes only if she were very ill or her back ached.

854 When the baby was born its paternal grand-[603] father brought the first cradle (bi´´ɨč), which had been made by a paternal aunt. This cradle was of soft willows and had a hoop awning.[65] [553] The baby remained on this for two months, at the end of which time it was named, removed to its permanent cradle (ahɨ´lɨč), and the mother was cleansed.

846 When the navel stump fell off it was put in a piece of buckskin and hung with a few strands of beads to the cradle hood for the baby to play with. If the stump were lost, the child would be subject to nausea. When the [856 child left the cradle, the stump was removed 787] from it; for a boy it was placed in an oak tree so he would become a good climber, but for a girl it was put in an anthill to make her industrious.

854 At the end of two months the baby was put on its second cradle, and received a name 553 selected by its paternal grandfather or grandmother. For a boy, the paternal grandfather's name was chosen, for a girl, her oldest paternal aunt's.[66] At the same time a "party" was given for the mother by these paternal relatives -- her husband's family. She was washed, dressed in new clothes, and partook of meat again.

844 The food and working tabus for both parents were observed only for the first child. 846 But the use of the cradles, preservation of the navel stump, and the naming "party" were carried out for all offspring.

845 Twins were thought by some to be a misfortune. This was because of the belief that they were difficult to raise. Before visitors

[65] The hoop awning, E.M. explained, is useful only when the infant is supine; cradles of small babies were not stood upright.

[66] A rule more of theory than of practice, as the genealogies indicate. The important point is the emphasis on the male line. [611]

[P. 1949] Chuckchansi

Childhood

853 Newborn infants were fed acorn gruel if
for some reason they could not be nursed, said
846 N.W. The mother herself took acorn gruel
(warm?) for the first two weeks after the birth,
as it was thought to aid the production of milk.
She did not resume a full normal diet until
about two months had passed. She could, how-
ever, have quail soup, which was also a special
infant's preparation.

853 Quail soup might be given an infant two or
three weeks or a month old, "if he would eat it,"
though usually it was not given until the child
[856 had reached the age of at least two months. The
825] purpose of this dish was to hasten his growth
and capacities: the quail is quick, hence the
child will walk early. A bird was pounded up
and boiled in a soapstone dish, and the warm
broth given the baby.

853 Children nursed several years. Though
nursing was supplemental to the basic diet
after the age of three to five years, they
862 might continue to take the breast, evidently as
a natural pleasure, up to the age of ten years.
Boys old enough to handle a bow and arrows, who
had been out hunting, would come home and go to
the mother's breast, as would girls of equal
age, said N.W. From two years on, children
were permitted to have any type of food they
cared for and could manage. From a month on a
baby would be given acorn gruel in increasing
amounts. To start the child on solid food the
mother would chew a piece of meat, then give it
to the young one. "They look at the mother,
then open their mouths, just like little birds."
After the meat the child would have acorn gruel,
the mother holding the basket bowl to its lips.
By the age of five the child could hold its own
basket when drinking from it. Sometimes child-
ren were given ground rabbit meat, but it was
thought to make them lazy.

863 When children were old enough to talk,
they were trained to go outside to urinate
[they were in the cradle a good part of the
time up to two years of age, of course]. If
they did not learn readily, a medicine was
prepared and rubbed on them [their genitals?].
This was evidently a powder, formed by rubbing
two buckeye sticks together. Some sort of
verbal formula accompanied the whole procedure
[informant could not elucidate]. A child would
be about five or six when this was done;
"accidents" occurred as late as the age of
thirteen or fourteen, said N.W.

856 When a child was too slow learning to
789 walk, the mother or someone of the family would
hold a soaproot brush to the fire. When the
868 fibres blazed the child's legs were brushed
with it. If the little one looked back and
showed fear, it was done again. "Then he looks
away. After that he keeps right on walking
[sic]." N.W. does this even today [to her
grandchildren?].

W Y 844 waist and over the abdomen, and gave her a cup of hot medicine made by boiling kičena ´oša[170] in water.

In case of difficult birth a shaman was W Y 845 755 called. He talked to his supernatural helper, pressed his patient's belly, rubbed it with his talisman and blew on it. No singing, dancing, cutting, or sucking was done. Usually a woman called on her own supernatural helper on such occasions: it was chiefly for such purposes that women sought power. Informant D. referred to the Wukchumni M.L.'s power in aiding childbirths.

W Y 844 The shaman was the only man present. The husband, at the time of delivery, moved out to sleep at the sweat house and have his meals with some relatives until his wife had her cleansing ritual. Some men observed a meat tabu during this time.

At the birth of the child the midwife cut its cord (dos) with a section of split cane (kadkɨd) and tied the stump with milkweed string. The afterbirth was buried; it was never put in water or in an anthill.[171] The baby was bathed at once in warm water. It was then wrapped in a rabbitskin blanket and bound W Y [853] to a forked-stick cradle (akɨ´lɨč). The use of a soft mattress-cradle was denied by D., as was the use of shredded bark, moss, or any other type of diaper.

The navel stump came off in three to six W (theoretically six) days. It was put in a bead-● Y decorated skin case and hung on the cradle hood 846 for the infant to play with. If the stump were not kept, the baby would crawl around on the ● [856] ground searching for it and would never learn [777] to walk. It was preserved throughout life "for [237] good luck."

A hot bed of stones and ashes had been prepared for the mother in her own house and on this she lay, covered with deer and rabbitskin blankets for six days. She lay on her back (D.). Each day, either in the morning or evening, she steamed the vaginal tract. Brake fern (to´o´di) W Y was boiled in a big basket of water. The woman [824] sat on the edge of a log, or on a stick resting between two forked stakes, with the steaming basket between her legs. She covered herself and the basket with deer and rabbitskin blankets, and remained until the steam was exhausted. The process of steaming was called te´ena´ošita, and was not used for any other purpose by anyone (D.).

For six days, while on the hot pit, the mother drank copiously of hot water and acorn gruel, her only sustenance. After that she ate seed and acorn mushes but kept the meat tabu for three months, when her cleansing ritual took place. A woman who failed to observe the

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[170] A tall plant with purple blossoms growing abundantly in the mountains.

[171] But D. said the Yaudanchi put the afterbirth in an anthill; and had heard of others who did.

[EP 2346] Western Mono NS25

W Y 846 783 the new clothes on her, and any other ornaments which she already possessed. This washing was purely ritualistic, as the woman had bathed that day, as usual, after rising from the hot pit. The meat was cooked and they all, including the father, partook of it. The woman's parents gave the man's parents "about two sacks of acorn meal" (S.O.); gave them acorn meal and blankets (D.). The parents-in-law (ma´kši) stayed all day; they never quarrelled, were always congenial. People came to see the mother and her infant, but there was no singing, dancing, or playing of games. After this ritual the man and wife could sleep together

W Y 352 854 The cradle (akh:l:č), as described by S.O., had a forked stick as foundation. Across this were tied with ša' cord several horizontal pieces of split wood. On top of this was fastened a stiff mat of twined "chaparral brush" (i.e., the normal Mono-type stiff cradle back). Down each side were a series of buckskin thong loops to carry the string band which held the baby in place. When the baby was about six months old, a shade of twined "chaparral brush" of the fan-shaped Mono type, was affixed to the cradle (pl. 2, b herein).

W Y 854 The baby was first wrapped in an old piece of deerskin or rabbitskin blanket with shredded willow bark, usually the remains of old aprons, laid in as an absorbent. Over this was wrapped another blanket of rabbitskin or a single wildcat skin. The outer wrapping was omitted in warm weather.

Puberty

W ● Y 881 ● [856] When a girl's breasts grew large enough for some milk [sic] to be exuded, she stopped eating meat; otherwise she would have large breasts. (D. pointed out a fat young girl who was the result of modern carelessness in this respect.) She must then begin to use a scratching stick on her head, as her hair would break off and be short if she touched it with her fingers. These observances were continued up to and through a girl's first menstrual period and at the two following. There was no separate hut for menstruating women; they did not cook, and intercourse was forbidden. Bathing followed the period.

W Y [841]

On the occasion of the first period a little cleansing ritual (•pla´oša) was made by the girl's parents. She was first washed in the river or creek, then taken home where she was ritually washed from a basket. A new deerskin apron or such ornaments as the family could afford were put on her, and she was given meat to eat. There was no dancing or singing on this occasion, although it was not prohibited in any sense. Neither was there any betrothal or association with a youth.